Millennial Star

Home

No. 19, Vol. 102 **Thursday, May 9, 1940**

POETRY

THE BRAVEST BATTLE

The bravest battle that ever was fought;
  Shall I tell you where and when?
On the maps of the world you will find it not;
  It was fought by the mothers of men.

Nay, not with cannon or battle shot,
  With sword or braver pen;
Nay, not with eloquent word or thought,
  From mouths of wonderful men.

But deep in a woman's walled-up heart—
  Of woman that would not yield,
But patiently, silently bore her part—
  Lo! there in that battlefield.

No marshalling troop, no bivouac song;
  No banner to gleam and wave;
And oh! these battles they last so long—
  From babyhood to the grave.

Yet, faithful still as a bridge of stars,
  She fights in her walled-up town—
Fights on and on in the endless wars,
  Then silent, unseen—goes down.

—Joaquin Miller

MOTHER O' MINE

"All that I am or hope to be," said Abraham Lincoln,
"I owe to my angel mother."

If I were hanged on the highest hill,
  Mother o' mine, O mother o' mine!
I know whose love would follow me still,
  Mother o' mine, O mother o' mine!

If I were drowned in the deepest sea,
  Mother o' mine, O mother o' mine!
I know whose tears would come down to me,
  Mother o' mine, O mother o' mine!

If I were damned of body and soul,
  Mother o' mine, O mother o' mine!
I know whose prayers would make me whole,
  Mother o' mine, O mother o' mine!

—Rudyard Kipling

THE LATTER-DAY SAINTS'

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Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.
Hebrews 5: 8

★

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THIS WEEK'S COVER

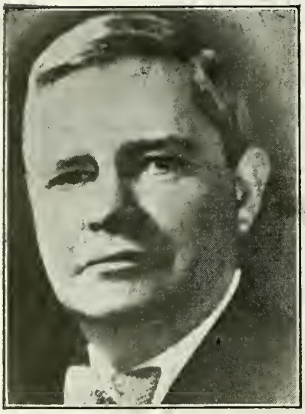
ON the front cover is a picture of a young mother reading a story to her children. It is a scene that can be duplicated in many a Latter-day Saint home throughout the world. It is a scene that will do more to bring peace and happiness to a distracted and terror-stricken world. May they multiply in number, in every nation and among every people, as the only guarantee of universal brotherhood! See page 290.

The Home—

FUNDAMENTAL TO OUR CIVIC AND RELIGIOUS LIFE

By President J. Reuben Clark, Jr.
(Of the First Presidency)

CONDENSED FROM IMPROVEMENT ERA



J. Reuben Clark, Jr.

MODERN man sometimes vainly thinks that Jesus' mission was to wipe out war, and scoffers have cried that since war still curses the earth, Christ's mission has failed and Christianity is a blight.

Yet Christ Himself sent forth His Twelve, saying:

> Think not that I am come to send peace on earth: I came not to send peace, but a sword.—Matt. 10: 34

Christ did proclaim a peace — the peace of everlasting righteousness, which is the eternal and mortal enemy of sin. Between righteousness and sin, in whatever form, there can only be unceasing war, whether in one man, among the people, or between nations in armed conflict. This was is the sword of Christ; whatever its form, this war cannot end until sin is crushed, and Christ brings all flesh under His dominion. Righteousness is peace wherever it abides; sin in itself is war wherever it is found.

Sin and spiritual and mortal death came to the world through the fall of Adam; these were overcome by the atonement of Christ.

The mission of Christ, planned before the foundations of the earth were laid, was to conquer death and bring the resurrection to each and every of God's children born to the earth. This mission Christ made perfect and complete. To fill this mission He needed no help from man, and no man can take from or add to it, no matter what man has done or may do. So Christ's mission has not failed; it cannot fail. It is the perfect service finished, for it is the service of Deity Himself.

What today's world must have, if humanity is to go on climbing upward, is men—those wearing the cloth as well as the laity—who know that God lives and that Jesus is the Christ; men that, having this knowledge, have also the intellectual honesty not only to admit but to proclaim it; and men who have further the moral courage and sterling character to live the righteous lives this knowledge demands. And this knowledge must be a living, burning knowledge of God and Christ. The world will never thrive, if indeed it can live, on abstruse ideals or on ethical code.

Furthermore, to you men of all beliefs, truth is saying: The righteous life is not for the other man only, do not hug this

delusion to your soul. It will destroy you. The righteous life is for you and each of you also.

The chief place in which this knowledge and this righteousness, this peace of Christ shall be bred and nurtured, is the home; and yet throughout the world the modern way of apostasy, of idolatry, and of paganism, is threatening the home —the very bulwark of civilization itself.

Everybody knows that home is not the four walls that keep out the cold, the wind, and the storm, nor the rooms therein that add comfort to the indwellers. These are merely the house under which the home is roofed. The home must have a husband and wife, with all the virtues that the Christian generations have given them; and to this husband and wife there must be born children. Dogs and cats on the hearth and blooded horses and cows in the barn are not children and do not make a home. There must be a father and mother and sons and daughters of God in the home. "Multiply and replenish the earth" was God's command and is the law of all creation.

Among Latter-Day Saints, children have a peculiar place and relation: They are the fleshly tabernacled spirits whose intelligences are co-eternal with God. Not following the rebellion of Lucifer, these spirits kept their "first estate" in heaven. They have come to this earth to receive the mortal bodies given them by us fathers and mothers, and to live their "second estate." If these children live rightly here, observing the principles of the Gospel and the commandments of the Lord, they will keep their "second estate," and will not only be resurrected, as will all mortals, but they will also be exalted and "have glory added upon their heads forever and ever." And this glory is the glory of intelligence, which is the glory of God. They shall have also the glory of eternal progression. This righteous family of father, mother, and children, with their loving relationships, will endure throughout the eternities to the glory and blessing of its members.

Out of this purposeful, divine relationship of parent and child, comes a dual duty and love.

To the child, God said at the great day of law-giving at Sinai:

> Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20: 12

This command is not spiritual only; it is not religious only; it is also political. It declares that in the nation which shall live, children must honour, that is, must hearken to and obey, their parents. This means there must be in the land the true home, and that without this home, so signifies the command, the nation will perish.

Christ Himself, as a child of twelve, in the Temple, though knowing His divine mission, its meaning, and its source, followed homeward His anxious, sorrowing, and mildly reproving mother, saying only:

> How is it that ye sought me? wist ye not that I must be about my Father's business?—Luke 2: 49

One of the things Christ told the rich young man inquiring

as to what he should do to inherit eternal life, was to "honour thy father and mother." This duty so divinely imposed, carries with it to the child the obligation lovingly to care for the parent in poverty, in sickness and in death.

To the parent there are equal duties. The same wisdom of the past says:

> Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22: 6

To you parents it must be said: This precious spirit of God is here with you, because you willed it so. Your act, not his, brought him to you. He did not ask you to bring him to you. When you beckoned him into the flesh, you became responsible for him.

You can do no act to thrust aside or lay off your shoulders that responsibility. That spirit, dear to God, is in your keeping. No other person can take your place. Our Eternal Father will hold every father and every mother to a strict accountability for the custody and guardianship of every spirit they bring into the world.

Thus it is not now the doctrine of the Church, and it never has been, that children should be allowed to grow up to a maturity when they may choose their religious beliefs for themselves, before any attempt is made to teach them the principles of the Gospel of Christ, and the paths of righteousness. The Lord never intended that children should grow up spiritually neglected and cast adrift to care for themselves any more than He intended that the newborn babe should be thrown out into the street to live or die as chance might decree or to wait until maturity to determine whether he should seek learning or remain in ignorance.

On the contrary, the Lord has made clear in His revelations that, from earliest infancy, children must be taught in the principles of the Gospel and in the doctrines of the Church, else "the sin be upon the heads of the parents."

Not out of the school, nor the concert hall, nor the theatre; not out of the stadium, nor the cinema, nor the radio; not even out of the Church itself by itself, nor out of all of them together, shall come the mutual respect for the rights of others, the restraining of will and selfishness, the due obedience to proper authority, the forbearance, the devotion to duty, the poorness of spirit, the repentance for sin, the meekness, the hunger and thirst for righteousness, the mercy, the pureness of heart, the peacemaking, the honesty, the sterling integrity, the charity, the love, the reverence, that shall make the citizenry of free nations and the subjects of the kingdom of heaven.

All these must come mostly from the home; they will fully come from nowhere else. To be certain and sure of their effect, they must be engendered in the forefathers of those who would enjoy them. This duty we parents of today owe to our posterity. Thus we must, as the Lord said through His prophet of old, "turn the heart of the fathers to the children, and the heart of the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4: 6)

★

Motherhood The Foundation Of Home And Nation

MOTHERHOOD lies at the foundation of happiness in the home, and of prosperity in the nation.

God has laid upon men and women very sacred obligations with respect to motherhood, and they are obligations that cannot be disregarded without invoking divine displeasure.

In First Timothy we read: "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

"Children," we are told, "are a heritage of the Lord;" they are also "his reward." If children are cut off from their birthright, how shall the Lord be rewarded? They are not a source of weakness and poverty to family life, for they bring with them certain divine blessings that make for the prosperity of the home and the nation. "As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them. They shall not be ashamed."

May the fathers in Israel live as they should live, treat their wives as they should treat them, make their homes as comfortable as they possibly can, lighten the burden upon their companions as much as possible, and set a proper example before their children.

—By the late PRESIDENT JOSEPH F. SMITH

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION VII

The Lord gave and the Lord hath taken away.—Job 1: 22

THE news startled the young city of Willowby from the Honourable Mayor to the newest comer in the place. The railway company had found a shorter route to its northern main line, and it had been decided to remove, or, at least, to abandon for a time, the road running through the valley. The short cut would save fifty miles of roadbed and avoid some heavy grades, but it would leave the town of Willowby twenty-five miles from the railway. Everybody said it would be a death-blow to the place. Petitions and propositions from the citizens to the railway company availed nothing.

The most diresome predictions came true. After the change, the life of the young town seemed to wither away. Its business almost ceased. The speculator whose tenement houses were without roof, hurriedly closed them in, and so let them stand. Safer is the farmer, in such times. His fields will still yield the same, let stocks and values in real estate rise and fall as they will.

Alderman Rupert Ames had been attending the protracted meetings of the city council; this, with other business, kept him away from home for a week. This was the explanation which he gave to his mother when he at last came home.

"Rupert," she said to him, "you must not worry so. I see you are sick—you're as pale as death now. Is there anything the matter, my boy?"

Rupert seated himself on the sofa, resting his face in his hands, and looked into the fire. He was haggard and pale.

"Mother—yes, mother, something's the matter but I cannot tell you, I cannot tell you."

The mother sank beside him. "Rupert, what is it, are you sick?"

"No, dear mother, I'm not sick—only at heart." He put his arms around her neck and resting his head on her shoulder, began to sob.

It had been a long time since she had seen her boy shed tears.

"Mother," he sprang to his feet and forced himself to talk, "I must tell you. The bank has failed and—and—I have not always told you of my business transactions, mother. I now owe more than we are worth in this world. I have been investing in real estate. I paid a big price for the Riverside Addition, and the paper I asked you to sign was a mortgage on the farm to secure a loan. Mother, I thought it was a good investment,

and it would have been had the railway remained, but now property has sunk so low that all we own will not pay my debts. And the bank has failed also—O mother!"

"My son, do not carry on like that. If the worst comes, we still have the farm, haven't we?"

"You do not understand, mother; our creditors can take that, too."

Then she also broke down, and at sight of her tears the son gained control of his own feelings, and tried to comfort his mother. She should ever want as long as he had two strong hands with which to work, he assured her. All would be right in the end. "What I have done, I can do again, mother; and though if it comes to the worst, it will be hard, I am young yet, and have life before me."

For an hour they sat on the sofa with their arms around each other, talking and planning; and then they became silent, the pictures they saw in the glowing coals partook of a log house, a dreary sagebrush plain, and the building of canals and reservoirs.

The worst did come. They could, perhaps, have retained a part of Ames' farm, but they decided to give up everything, pay their debts, and face the world honourably. So, before Christmas, everything had been cleared up, and Widow Ames was installed in a neat three-roomed house nearer town, for which they paid a monthly rental.

Miss Virginia Wilton was on a visit to her "folks in the East." Rupert both longed and feared for her return. In his letters he had said nothing about the change in his affairs. He would wait until her return, and then he would explain it fully to her. He had decided, for her sake, to propose to her the postponement of their marriage until spring. He would certainly be better prepared then. It would be a sacrifice on his part, but Virginia would be wise enough to see its advisability. Yes, they would counsel together, and Virginia's love would be the power to hold him up. After all, the world was not so dark with such a girl as Virginia Wilton waiting to become his wife.

The day after her return to Willowby, Rupert called on her. Mrs. Worth, the landlady, responded to his knock, and said that Virginia had gone out for the day. She was, however, to give him this note if he called.

Rupert took the paper and turned away. He would find her at some neighbour's. He carefully broke the envelope and read:

Dear Mr. Ames:

As I have accepted a position to teach in another state, I shall have to leave Willowby tomorrow. I shall be too busy to see you, and you have too much good sense to follow me. Forget the past. With kindest regards, I am,

Virginia Wilton.

(Continued on page 298)

THURSDAY, MAY 9, 1940

EDITORIAL

Mothers' Influence In Priesthood Work

OUR CHURCH, through the Priesthood, provides an influence most vital in the lives of our boys and young men.

How can mothers influence sons to be active in the Priesthood? Every mother who is prayerful, who has faith in God and a desire to live the principles and teachings of the Gospel will be an influence in the spiritual life of her boy. "Provoke the brethren to good works" is one of the admonitions given to Relief Society women by our Prophet Joseph.

The woman who is wielding influence over her own boy is also, through that boy, wielding influence over other boys. The following few incidents are illustrative of the fine influence and spiritual direction of mothers:

A young man had been sent to Germany on a mission. His first three months in Germany were months of distressing doubts and misery. He took no part in the actual missionary work and found but little results from his study of the German language or the Scriptures. Many times he would have given up and gone home, in spite of his desire not to hurt his father and mother and friends, had it not been for the sympathetic understanding and unfailing kindness of his missionary companion.

At one of the meetings, in which were three learned sectarian ministers who had confidently come for the avowed purpose of confounding our elders, the president of the Swiss-German Mission called upon the missionary companion of the doubting and troubled boy to speak.

This missionary did not dispute nor argue. He simply bore his testimony. In an earnest, manly manner, under the inspiration of the Lord, he told of the fruits of Mormonism in the lives of our people. He told of his experience as a soldier in the United States Army in the Phillipines during the Spanish American War. He related his parting with his mother as typical of Mormon life. He quoted her last words to him as he left home: "My boy, come back as clean as you are now, as pure as a child." And with a spirit and influence that even the ministers could not challenge, he bore record that he came home clean.

The force of this testimony touched these men's hearts, and they confessed themselves misled regarding Mormonism.

They declared their good will for the elders, saying that such men as these could be only a blessing to Germany and her people.

This testimony let in a stream of light to the doubtful and disheartened elder. He, too, found God. Since that time he has not ceased to proclaim Him at every opportunity.

The mother who wielded influence over her boy in the Priesthood, as a soldier, and also as a missionary, had helped influence another missionary boy.

A widowed mother with four children was suddenly bereft of her only adult kin, her mother. Speaking of the trials and faith and courage of his mother, her eldest son said, "I think it was not so much what she said as what she was. Her very life breathed a beautiful peace into the souls of those about her. This gentle, quiet, suffering little mother of mine lived into my life the feeling that heaven was near, and that God was good to her and all of his children even in their sorrows."

The mother who can inspire confidence that God is good and is looking after His children will promote faith and devotion in her boy and will build a foundation for Priesthood work.

A mother who was working early and late to provide for her five small children found it impossible to get a much needed pair of shoes for her boy. In response to his complaining and coaxing she said, "I cannot get you shoes. When you pray evenings and mornings, ask the Lord and He will open some way for us to get them."

"Twice each day during my prayer said at Mother's knee I put the case up to our Father in Heaven. A few days later an uncle's wagon stopped before our door. Unmindful of the snow and cold, I scampered out with my bare feet. 'Hello, what have we here? Bare feet! A barefooted boy in all this snow! Climb up here and see what I have for you.' The uncle handed me a pair of boots. 'See here how good my Heavenly Father is to me,' I exclaimed. 'I asked Him only for shoes and He has sent me red-topped boots.' "

I'm sure that you will agree that this mother had already established in her boy a sympathetic understanding and faith in God that would later be influential in promoting interest in Priesthood work. In all probability, before her boy is twelve years old he will have received such further training that he will be prepared and desirous of becoming a deacon.

When your boy is ordained to the Priesthood of Deacon, impress him with the importance and privilege of having the Priesthood bestowed upon him. During his term of office, know whether or not he has collected his fast offerings and attended his meetings and other duties as he should. If he has been a trustworthy deacon, he will be a better teacher and priest, but each time he is advanced in the Priesthood the interest of the mother should be displayed in this new honour.

—Achsa E. Paxman

ADDED UPON

(Continued from page 295)

Nina was married on the first of the year. Widow Ames died about two weeks later.

And so life's shifting scenes came fast to Rupert Ames; and they were mostly scenes of dreariness and trial; but he did not altogether give up. Many of his friends were his friends still, and he could have drowned his sorrow in the social whirl; but he preferred to sit at home during the long, winter evenings, beside his fire and shaded lamp, and forget himself in his books. He seemed to be drifting away from his former life, into a strange world of his own. He lost all interest in his surroundings. To him, the world was getting empty and barren and cold.

The former beautiful valley was a prison. The hills in which his boyhood had been spent lost all their loveliness. How foolish, anyway, he began to think, to always live in a narrow valley, and never know anything of the broad world without. Surely the soul will grow small in such conditions.

Early that spring, Rupert packed his possessions in a bundle which he tied behind the saddle on his horse and bade good-bye to his friends.

"Where are you going, Rupe?" they asked.

But his answer was, "I don't know."

VIII.

No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.—Heb. 12: 11

Rupert Ames had ridden all day, resting only at noon to permit his horse to graze. As for himself, he was not tired. The long pent-up energy had begun to escape, and it seemed that he could have ridden, or walked, or in any way worked hard for a long time without need of rest. Move, move he must. He had been dormant long enough; thinking, thinking, nothing but that for months. It would have driven him mad had he not made a change. Where was he going? No one knew; Rupert himself did not know; anywhere for a change; anywhere to get away, for a time, from the scenes and remembrances of the valley and town of Willowby.

At dark he rode into a village at the mouth of a gorge. Lights gleamed from the windows. A stronge breeze came from the gorge, and the trees which lined the one stony street all leaned away from the mountain. Rupert had never been in the place before, but he had heard of Windtown. Was there a hotel? he asked a passer-by. No; but they took lodgers at Smith's, up the hill. At Smith's he, therefore, put up his horse and secured supper and bed. Until late at night he walked up and down Windtown's one street, and even climbed the cliffs above the town.

(Continued on page 304)

The Mothers Of Men

By Leah D. Widtsoe

A STREAM of water can rise no higher than its source. The need may be ever so great; but obedience to immutable law controls the course and pressure of the stream. If either is changed, it is because of the operation of other laws or forces, which enhance or divert the original cause.

The world knows today that a child's entire life is conditioned and largely moulded during its first half decade of existence. During this period its mother should be its literal "Guiding Star"—as regards its physical and moral welfare. Every natural little girl's earliest and greatest desire from dawning consciousness to maturity is the craving to be a good mother to the darling dream babies which will in some future become realities in her arms. But desire is not sufficient; it must be moulded by daily education into actual capacity for the task assigned and expected. A neglected, unclean spring cannot give forth sweet water; it must be purified at its source, and kept clean during its entire course.

The condition of the world to-day may be laid at the door of the Mother's of men—not only those of to-day—but also of those who have passed on the inheritance of past ideals—they, who through tender years of the child's first lisping contacts with his world, have given right impressions, or because of indifferences or ignorance or misfortune have permitted evil tendencies to cause the persistence of negative reactions in the child's mind and life. This statement does not minimise the need of the father's influence and guiding hand; nor does it impugn the often saintly moter of an occasional wayward child. But it does cast into Life's huge mill the entire programme of daily existence, with an attempt to sift the chaff of casual happenings from the germ of actual life and well-being.

If for the past few generations every daughter of Eve had moulded into the fibre of her child the beauty of understanding of fellow-men, of trust in his innate goodness, of the surety of our Heavenly Father's actual guidance of His children throughout life, then selfishness and sin had been lessened and war had been impossible.

The restored Gospel of Jesus Christ has bestowed anew upon woman her birthright. First in the home, where she is to labour as an intelligent, recognised partner with her husband in all its manifold expressions. Then in the community, which is but a greatly enlarged and multiplied home.

If the intelligent, emanicipated womanhood of today would cease striving for man's work and the aping of man's opportunities, and work with an insistent demand for the education of all young people for future parenthood and the daily life they all must live, then indeed might greater progress be made.

For every great life there must be great preparation. Excellence does not come by chance. The proper training of the Mothers of men is our responsibility today and forever.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT X—"WHEAT FOR MAN"

"Nevertheless, wheat for man. . . . All grain is good for the food of man."

WHEAT, Man's Staff of Life. It has already been shown that wheat is valuable as a food because it furnishes some protein (body building) and much starch or carbohydrate (fuel producing); also because it is a source of several necessary mineral elements, including calcium, iron and phosphorus; and especially because it contains vitamins B and E, indispensable to human health and happiness. While wheat may not be a complete food for man, it approaches that definition so nearly as to be in reality a "staff of life."

The Word of Wisdom, after declaring that "all grain is good for man," adds "nevertheless, wheat for man." This implies clearly that wheat is to be preferred over other grains in the dietary of man; that it more nearly supplies the needs of the human body than other grains.

This statement in the Word of Wisdom is supported by history. Wheat is the most ancient and most widely distributed of the grains. It has been used from times immemorial in all parts of the earth. Varieties of wheat are adapted for practically every condition of soil and climate. Wheat has always been held in the highest regard. Mythology records wheat as a divine gift to man. The nations of antiquity flourished most when wheat was their "staff of life." It has seemed always to be associated with high standards of progressive living, and does so today.

Science has made only a beginning in the study of this subject. However, as far as investigations have gone, it has become evident that the grains differ in nutritive value for various kinds of animals. The cause for this difference lies very probably in the chemical nature of the various grain proteins, concerning which much new knowledge is being developed. Dr. McCollum frankly declares that "no cereal grain has yet been studied which contains proteins superior to those of wheat." All authorities agree that the "prominent place of wheat in the diet of mankind is justified by the results of experiments on animals." As far as modern science goes the statement in the Word of Wisdom, "nevertheless, wheat for man," is fully justified. For the people to whom the Word of Wisdom was given, living in a certain zone and under a certain climate, the statement is unquestionably correct. In countries where other grains thrive better, other grains than wheat may be used successfully in the human dietary.

The importance of wheat and wheat products in the human dietary justifies the following discussion.

Structure of the Wheat Kernel. There are three well-defined parts of the wheat kernel: (1) the bran or outer covering, (2) the germ, in which the new life is located, (3) the internal portion or endosperm, which forms the bulk of the kernel. The bran consists of four layers, the three inner coats of which are rich in protein (aleurone), minerals and vitamin B. The germ, under proper conditions of warmth and moisture will germinate, hence is the living part of the grain. It is very rich in vitamins B and E, in protein, fat and mineral matter. The endosperm or central part is composed of starch with about one-sixth as much gluten (protein) enmeshed in cellulose (woody fibre), but is devoid of vitamins and contains very little mineral substance. The organic phosphates, essential for the nutrition of brain and nerves, and the inorganic minerals, calcium and other phosphates concerned in the formation and growth of bone and teeth, are found mainly in the bran and germ, while the endosperm, from which white flour is made, is very poor in these important salts, containing less than one-tenth of the amount found in bran. For all these reasons "wheat for man" is good advice. But to secure the full value of wheat, man should eat the whole grain.

The average differences in composition among whole wheat, white flour (the endosperm) and the bran (the outer covering), is shown in the following table:

	Wheat Kernel	White Wheat Flour	Wheat Bran
Water (moisture)	12.00	13.50	13.00
Mineral Matter (ash)	2.00	0.40	5.80
Protein (nitrogenous matter) ..	12.00	11.00	15.40
Fat (ether extract)	2.00	1.25	3.60
Starch and Sugar (carbohydrates)	70.20	73.60	53.20
Cellulose (crude fibre)	1.80	0.25	9.00
	100.00	100.00	100.00

Why Wheat is Milled. Information concerning flour and the bread made from it is of special importance because in most families bread forms the largest item in the dietary—is in fact the "staff of life." Milling of the wheat kernel, resulting in refined flour, reduces the proportion of mineral elements and fibre, largely eliminates the vitamins, and increases the proportion of starch. Since the substances lost by such milling are valuable human foods, the reasons for producing refined flour, when it would be easier to render the whole kernel into flour, may well be sought.

There are three main reasons for milling: (1) Flour, white in colour, is preferred by many people. To cater to this taste the highly refined flour is often bleached a sickly white. (2) It still seems to many people that to be able to eat white bread is proof of a superior station in life. (3) Most important, white flour keeps much better—weevils and worms do not care for it (they would starve to death on it!), it may therefore be shipped great distances, and kept indefinitely if necessary in the miller's or grocer's storerooms.

The present world-wide industrial era, in which commodities

are exchanged over the earth, have forced many questionable practices on the public. While many advantages accrue to the food supply from long distance shipping facilities, such as making it possible to enjoy fruits and vegetables throughout all the year, yet there are disadvantages in the case of other commodities, which should be known and then corrected through modification of the daily diet.

The Value of White Bread. Refined white flour with a high gluten content makes a loaf that is palatable, light and spongy in texture, and because of its white colour is more attractive to the eye. It is easily digested—with little residue—in fact, so completely digested that its very perfection may be its great drawback, for bulk is necessary in good digestion. Yet civilized man is living largely on white bread which, by that fact, is shown to be an acceptable food, though not necessarily fully nutritional.

Nutrition authorities differ somewhat on the value of white bread. Some prefer it because it is more quickly digested and is said to be non-irritating. All explain, however, that the necessary minerals and vitamins must then be provided from other sources.

Those who urge the use of white bread should remember that (1) most people do not know what other foods must be eaten to supply the deficiencies of white bread and other refined food products. In their ignorance of the subject, or lack of interest, the food of many people is faultily balanced and their bodies improperly nourished. (2) The average person is apt to take the bulk of his food from devitalized products, such as white bread, crackers, macaroni, breakfast cereals, pastry and other package food, convenient to purchase and easy to cook. By such a diet the natural craving for food is satisfied, for the time being, and there is little appetite left for the salads, vegetables, and fruits which should form the bulk of the food. "Eat your salad, Johnnie" or "You haven't eaten your vegetables" are remarks often heard at the family table. The common reply is "I'm not hungry, I can't eat my salad this time," or "I don't like this vegetable." Thus the body is gradually being impoverished. (3) Most people are not able to afford the fresh foods necessary to supplement the diet after devitalized foods are purchased and used for "the daily bread." Too many people use their scanty store to purchase foods which have been robbed of their precious life-giving elements, either for commercial gain or convenience.

Hot Breads. The use of hot breads (whether as griddle cakes, waffles, rolls, biscuits or buns) is often questioned. They are difficult to masticate thoroughly and when taken with butter and syrup or other sweets are digested with difficulty. Therefore, they should be used very sparingly if at all, and never as the bulk of a meal. Dr. Rose states that they should never be eaten by children under 14 years of age and seldom thereafter. On this restriction list she also includes soft cakes and pastries.

(To be continued)

The Blue Stone

A SHORT STORY

By Ralph Margetts

THE story begins as do a good many other stories about boys; with young Dente coming home soaked to the bones, and dripping water all over his mother's fine carpet. Such a procedure could only arouse the maternal wrath, and young Dente was not exactly reassured by his good mother's demeanour. Furthermore, he had no smooth explanation for his sodden condition and when his mother fixed a fierce glare upon him and asked why he had so far forgotten her teachings as to fall into a creek, his heart sank another three inches.

The truth seemed to be the only way to placate the parental disapproval, so, with the courage born of desperation, he plunged into the story much as he had plunged into the stream a few minutes before.

It seemed that while crossing a certain bridge, he had seen at the bottom of the creek a beautiful blue stone that he at once esteemed as being priceless. The desire to possess that stone had gripped him, and with all the directness of childhood he had resolved to have it.

With a stick, the determined Dente had poked eagerly at the blue stone, trying to force it to the side of the creek where he would be able to reach it without getting wet. A particularly energetic thrust dislodged the stone and the current rolled it slowly downstream in the wrong direction. Fearful of losing his prize, Dente redoubled his efforts, but in his enthusiasm he leaned too far forward. With a wild whoop he slid off the bridge into the water.

At this point Dente Terzi displayed that characteristic which was in later years to lead him to success. He seemed obsessed with but a single thought—to get that stone. Dripping but triumphant, he emerged from his unexpected bath, clutching to his childish breast the blue stone.

To corroborate his story Dente pulled the stone from his pocket and handed it to his mother, with an urgent plea for her to take it to a jeweller for an appraisal. With all the naivete so common in youngsters, he assured her that the stone was of great value.

Finally, more to keep peace than anything else, Mrs. Terzi carried the stone to the home of one of her friends, a certain Madame Mathey-Doret, whose husband was a jeweller, and asked him to examine it. After a cursory glance, Mr. Mathey-Doret laid the blue stone upon a leather-bound book on the table and laughingly assured Mrs. Terzi that it was nothing more than a piece of volcanic lava worn smooth by water action and utterly worthless.

With a sigh of relief, Mrs. Terzi picked up the stone to replace it in her bag when suddenly her eyes fell upon the title of the black book upon which it had been lying. The Book of Mormon (or rather its French equivalent Le Livre de Mormon),

was printed across the back in gold letters. She picked up the book and glanced at the title page.

Curiosity is a strange thing. The unusual, the unfamiliar, and the unknown are always intensely interesting. Guided by a lively curiosity, Mrs. Terzi asked many questions concerning the book and Madame Mathey-Doret, who was already affiliated with the Church, was only too glad to explain her faith.

In due time Mrs. Terzi became a member. She is the first one now to say that the blue stone was in very deed a jewel of priceless value.

★

ADDED UPON

(Continued from page 298)

Next morning he was out early, and entered the canyon as the sun began to illumine its rocky domes ad cast long shafts of light across the chasm. A summer morning ride through a canyon of the Rockies is always an inspiration, but Rupert was not conscious of it. Again, at noon, he fed his horse a bag of grain, and let him crop the scanty bunch-grass on the narrow hillside. A slice of bread from his pocket, dipped into the clear stream, was his own meal. Then, out of the canyon, and up the mountain, and over the divide he went. All that afternoon he rode over a stretch of sagebrush plain. It was nearly midnight when he stopped at a mining camp. In the morning he sold his horse, and, with a bundle on his back, walked to the railway station, a distance of seven miles.

(To be continued)

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From the Mission Field

DOINGS IN THE DISTRICTS

Newcastle

The afternoon session of the Gateshead Branch Conference was held on Sunday, April 21st. The session was under the direction of District President F. W. Oates, and was conducted by Branch President T. W. Turnbull. Speakers were Brother R. Graham, Sisters D. Winter, E. Winter, and Hannah Graham, and President Turnbull.

The speakers at the evening session were as follows: Brother Brewis, President Turnbull and District President F. W. Oates. A quartette was given by Sisters D. Brewis, B. Winter, D. Winter, and Brother Graham.

London

A baptismal service was held at Ravenslea Chapel on Sunday, April 28th, under the direction of District President William O. Chipping. Sister Rosina Hill and Brother Frederick Palmer (of the North London Branch) were baptized by Elder James P. Hill of the Mission Presidency.

★

PERSONAL

WALKER—The infant daughter of Brother and Sister Walker of Sheffield was blessed on Sunday, March 31st, and given the name of Ann Walker.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools.
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street.
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road.
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall
St. Margaret's Ter.,
Off North Place.
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street

Dublin:
†L. D. S. Hall,
8 Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81. Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44. Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18. Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool.
L. D. S. Chapel,
7, Osborne Road

Wigan:
†L and Y Station

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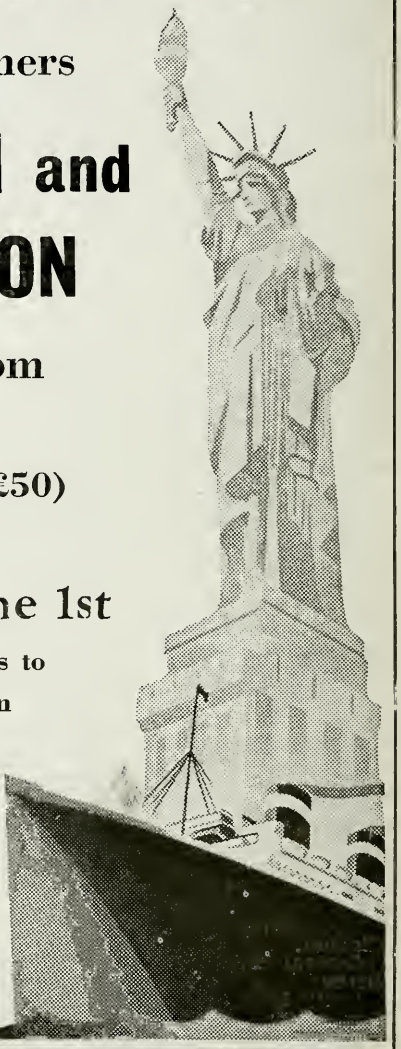

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